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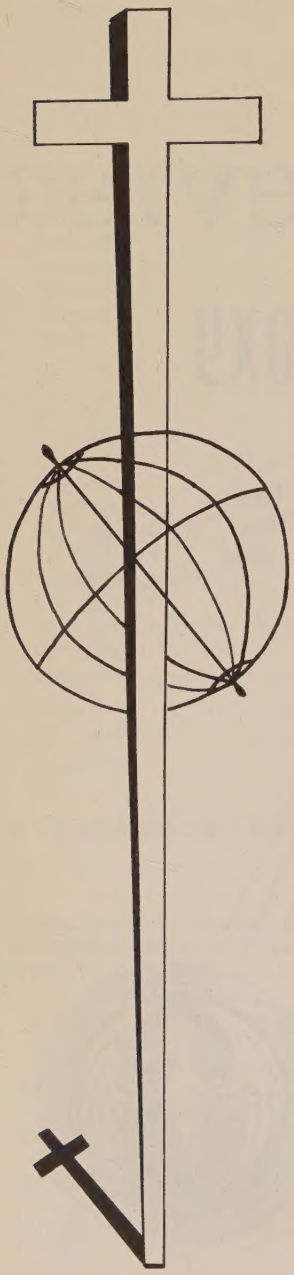

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VOLUME V NUMBER 6 JUNE 1959

AROUND THE WORLD WITH THE CHURCH

FOREIGN

RUSHES EMERGENCY SHIPMENT TO ISLE OF CRETE. Church World Service, arm of the National Council of Churches of Christ in the USA, rushed an emergency ship- of clothing and blankets from stocks in Athens to earthquake victims on the isle of Crete.

than 3,000 persons were reported homeless, following quakes which hit the 3,234 square sland, fourth largest in the Mediterranean; lying about 60 miles south of the Greek ula, Crete has a population of 450,000.

hundred tents, shipped by CWS to Athens in 1957 for loan service to disaster areas, were readiness, along with other relief supplies, awaiting determination of the actual extent d on Crete. The immediate survey of needs is under the personal direction of Walter S. rick of CWS.

* * * * * *

ATORY IS PRISON FOR FRENCH CATHOLIC TRAFFIC VIOLATORS. According her Francois Bernard, Roman Catholic Assumptionist, who appeared on a special TV m for automobile drivers, all Roman Catholic motorists must obey traffic laws if they vish to have a prolonged stay in purgatory.

ring on the TV program in Paris, France, the good father reminded his viewing audience l traffic accidents must be confessed as a sin, in the confessional; failure to do so, as s any violations committed on the roads, will merely prolong the individual's stay in ory.

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ERN ORTHODOX 'EASTER MISSION' - FRANKFURT TO ATHENS. Pfc. Louis ke reports on a special mission flight - 'Eastern Orthodox Easter Mission' - that was ed thru the E.O. Chaplain in Weisbaden, Germany, Captain Michael Margitich.

presently stationed at the American Military Hospital, Berlin, Germany,' writes Louis ke. 'Last April 27th, I began my leave hoping to go to Athens, Greece. I arrived at urt am Rhein's Main Military Airport..., finding about 20 other boys also waiting for a Athens for Easter. Tuesday passed, no available space; Wednesday, Thursday the same. ad been waiting since the 25th. Finally we went to the E.O. Chaplain in Weisbaden, Cap't. l Margitich, U.S.Airforce. He, in turn, contacted a Major, who arranged a special mission namely, 'E.O.Easter Mission'.. Thru the Chaplain's efforts we were able to see (for some he first time) our relatives and spend Easter with them in Greece'.

is also a retreat at the Alpine Inn, for all E.O. Personnel, Berchtesgaden, Germany, ne to 3rd July, 1959. There will be services, prayers, theological discussions and .....Presently, Father Margitich is the only E.O. Chaplain in all of Europe....Incidentally ed one of his services at Weisbaden....it is sung in mostly English, with Slavic and also being used.'

COPTIC PATRIARCH'S CORONATION BRINGS DISCORD WITH ETHIOPIAN BR
2,000 worshippers crowded into St. Mark's Cathedral, Cairo-Egypt, to witness the corona
former Archpriest Mina Albaramoussi Elmetwahad as Patriarch of the Coptic Christian
under new name of Kyrollos VI. The manner of his election is believed to have caused a
however, with the delegation of the Ethiopian Coptic Church, which failed to send a repre
tive to the ceremony.

Fifty-seven years of age, Patriarch Kyrollos was elected April 17 to succeed Patriarch
Youssab II, who died in November, 1956. At the time of the 'election', an Ethiopian deleg
headed by three archbishops, was present, but when the 'election' was decided by a 5 yea
boy drawing a name from an envelope, that contained three names of potential candidates,
left for Addis Ababa without selecting a representative to attend the coronation.

Patriarch Kryollos' full title is Patriarch of the Coptic Orthodox Church of Egypt, Abyss
(Ethiopia), Nubia, Sudan, Jerusalem and the five Western Cities of Africa, and Pope of Al
dria. He is the 116th in the line of succession since the founding of the Church in the days
early Christianity in Egypt.

Two of the new patriarch's first acts were to: 1.officiate at a memorial service on behal
the 200 persons who drowned in the Nile, when the excursion steamer 'Dandera' founder
on May 8th. 2.Send a delegation, headed by three bishops, to Ethiopia to visit Emperor
Selassie and endeavor to affect an understanding and future closer relations between the
there and the Patriarchate.

- The overall Coptic Church has an estimated following of some 3,000,000. - ED.

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GREEK GOVERNMENT BALKS ADMISSION OF SERBIAN MONKS TO MT. ATH
Immigration authorities in Greece are balking at admitting seven monks which the Synod
Serbian Orthodox Church wishes to send to its monastery of Hilendar on Mt. Athos to rei
other Serbian monks there, according to Orthodox sources in Belgrade.

The stalemate has persisted for over a year; even the political intervention by the Yugo
government has been to no avail. The Greek government was reported as being alarmed
the possibility of the seven monks being Communist-inspired and hence dangerous to Mt.
Athos. The last reinforcement of monks to Hilendar monastery was five years ago, when
monks from Serbia were admitted after two years of effort at that time.

Hilendar monastery, which was founded in the 12th century by the Serbian ruler, Stevan N
ja and his son St.Sava, ranks among the most noted of the Serbian Church's cultural cent
The only Serbian institution of the many monasteries on Mt. Athos, it consists chiefly of
main church and several chapels, all surrounded by strong walls. The present communi
the monastery comprises only 24 monks, mostly elderly. Actually, a minimum of some
are needed to maintain the library, archives and historical relics in the ancient landmar

- Russia, even before it became a Communist government, has long desired an outlet
Mediterranean. Control of Mt. Athos and the peninsula on which it is located, would
them this. The Greek government has feared such a situation for centuries and, at
time in history, was faced with a serious crisis involving an infiltration of Slavic n
Ever since, they have been cautious. - ED.

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FINNISH LUTHERANS & ORTHODOX HOLD CONFERENCE. Inter-faith relations
within an 'Ecumenical framework' were discussed at a conference of 20 theologians of t
National Church of Finland (Lutheran) and the Orthodox Church of Finland, the country's
largest religious bodies.

The conference was sponsored by the Finnish Ecumenical Council, the Laymen's Institut

urch of Finland, and the World Council of Churches' Ecumenical Institute at Bossey, land.

the conference delegates and visitors were: Archbishop Jaan Kiivit of Estonia, Dr.H.H. the WCC, Prof. Aimo T. Nikolainen of Helsinki University, Dr. Bengt Sundkler of the sity of Uppsala (Sweden) - all of these being Lutherans. Representing the Orthodox Profs. Nicholas Uspensky and Vladimir Talysin of the Spiritual Academies at Leningrad scow, respectively; Rev.Nicholas A. Nissiotis of the WCC, and Rev. Johannes Suhola of hodox Seminary at Humallahti, Finland.

e Finnish Lutheran Church has more than 4,000,000 members; the Orthodox Church of nland has about 70,000. - ED.

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YMAN TO BE GUIDE AT AMERICAN NATIONAL EXHIBITION IN MOSCOW. ear old Baptist minister, Rev.David V. Benson of Arcadia, Calif., is one of 75 American who have been selected to show Russian visitors thru the forthcoming American National ion in Moscow.

nson, a graduate of Harvard University, was chosen, as were other guides, for his nowledge of Russian and other Slavic languages, as well as his personality and appear- hey were selected from among 1,500 students and translators between the ages of 20 who applied for the positions. He is president of Russia for Christ, Inc., an interde- tional evangelical group, which sponsors broadcasts in Russian over Radio Tangiers er broadcasting stations abroad.

e American exhibit will also feature three religious paintings and one religious piece sculpture. The art titles are, in sequence: 'Younger Jew With Torah', 'Cathedral', astor Weem's Fable', and 'Adam and Eve'. - ED.

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SH CHURCH DELEGATION VISITS SOVIET. A delegation of the Swedish Lutheran was given a reception in Moscow by Georgi G. Karpov, chairman of the State Council sian Orthodox Church Affairs.

egation was led by Dr.Ilaf G. Herlin, dean of Uppsala Cathedral.

those attending the reception were Patriarch Alexei, Russian Orthodox head, and the olitan Nikolai of Krutitsky, head of the Russian Orthodox Church's foreign affairs dep't.

tropolitan Nikolai was recently branded as a Soviet secret agent, in testimony given ore the un-American activities committee in Wash.D.C. - ED.

Australian clergymen, from various Protestant bodies there, are scheduled to spend ee weeks in the Soviet and on the China mainland, this summer, for 'impartial investi- ions into the condition of the Christian Churches in Russia and Communist China'.

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AND FIGURES ON THE SOVIET. According to recent Press Releases of the ocialist Republics, the population of the Union is 208,826,000, of which 94 million are d 115 million are female. Twenty-five cities have a population of more than 500,000; ties with more than 1,000,000(Moscow, Leningrad and Kiev).

ng the Press of the USSR, over 10,000 newspapers were published during 1958, with a 67 languages being used therein. The circulation figures(combined) showed 59.3 million. ational papers, Pravda leads with a circulation of 5.5 million; Izvestia and Sovietskaya ith 1.5 million each; Komsomolskaya Pravda with 2 million; Pionerskaya Pravda with n.

3007 magazines and journals found publication in 1958; of which 799 were magazines with a circulation(annual) of 466 millions. 63,641 books were published in 1958 with a total volum of 1.1 billion copies.

In the field of American tourism (visiting the Soviet), last year saw 4,700 Americans enter Soviet on paid tours. This was a 100% increase over 1957. There are 46 permanent itiner within the Soviet for such tourists; the costs vary from $10 a day to $30 a day, including a travel and accomodation costs. Over 60 American tourist agencies handle applications for travel, which are processed thru 'Intourist', 355 Lexington Ave. N.Y.

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CHURCH OF SCOTLAND REJECTS BISHOPS. By a narrow majority of 34 votes, the eral Assembly of the Church of Scotland (Presbyterian) rejected a proposal that the Churcl adopt a system of bishops in a move toward unity with the Anglican Church of England.

The proposal toward unity was embodied in a study that had been made by a joint committe the Anglican and Presbyterian Churches two years ago. The chief stumbling block, that led the negative vote, was the refusal of the Anglican Church to accept the existing Presbyteri ministry as 'valid'. Those in favor of the proposal warned that rejection of the move towa union would 'be turning aside from the main stream of the ecumenical movement and retre into a citadel of spiky Presbyterianism'.

As a sidelight to this important action of the General Assembly, it was announced that furth consideration will be given to the admission of women to the ministry....but not 'until we g down to the theological roots of what is involved....'

* * * * * *

ORTHODOX PARTICIPATE IN CONFERENCE ON ISLAM. With representation of th Eastern Orthodox Faith included, churchmen from some twenty different countries met rec in Asmara, capital of Eritrea (NE Africa). Their purpose? The study relations between t Christian and the Muslim. The result? A condensed statement of action by Christians, to initiated by them in the 4,000 mile panorama of Muslim lands that lie athwart Africa to In from Morocco to West Pakistan.

With eleven denominations participating, the conference highlighted the increasing pressur that the Christian communities are feeling in this immense Muslim area. To counteract, a as possible, these problems, the Conference called on all Christian endeavors, in the area i.aid in the growth of the spreading nationalism ii.to stress the prophetic, Christian mes in an effort to combat the increasing surge of feeling for better standards of living by the stricken masses of these lands. iii.to stress the points of similarity between Christian Muslim doctrines, so that increasing friendliness may be cultivated. iv.to cast out the ra feeling against the Arab, which has so often prevented a Muslim from becoming a Christia v.to develop a better inter-Christian understanding of variances of one denomination from of another, thereby doing away with much of the competition between denominations. vi.a ance of the real problem of the million Palestinian Arab refugees, and aiding in a solution the problem and feeling they have created in the Muslim mind. vii.recognition of the fai of the Christian Church in this area of the world and a willingness to create a return to th purpose for which the Christian Church was founded.

- The historic proof,that the Church has been often used by governmental agencies as a for accomplishment of political and materialistic aims of exploitation of ignorant and stitious peoples of backwards areas of the world, has brought about the existing feelir enmity by these same peoples toward the organized Church of Christianity. To get a age' over to anyone, one must first put it into execution in their own living. - ED.

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DATE OF HAZOR CONQUEST SUPPORTED. The date of Joshua's conquest of Hazor northern Galilee, along with his triumph over Jericho when the Israelites crossed the Jord River into the Promised Land, has been newly-established by recent excavations, accordi

eologist Dr. Yigael Yadin of Hebrew University at Jerusalem.

din, head of the Rothschild expedition at the Hazor site for the last four years, said that 's Hazor was a city of about 150 acres, which could have held about 30,000 people.

ible mentions Hazor in Joshua 11:10; after its destruction by Joshua, it was not inhabited ing Solomon rebuilt it as one of his chariot cities (I Kings 9:15). The Song of Deborah ot mention Hazor, which some archaeologists say proves that the Bible accurately tells ry of the 'dead period' of Hazor, from Joshua to Solomon. (*Song of Deborah is the 5th r of Judges - ED.)

azor excavations have also laid the foundation for a new theory as to where Solomon had ed his ideas for the Great Temple in Jerusalem. In Hazor's ruins, a Canaanite temple covered, which embodied, in prototype, the Great Solomon Temple.

cording to the Scriptures, Hazor was finally destroyed in 723 BC by the Assyrians;this ded its life as a major city. - ED.

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ERN ORTHODOX PATRIARCHS CONFER. Patriarch German of the Serbian Orthohurch and Patriarch Athenagoras of Istanbul met in the latter city for the first time last . Details of the three-day visit were not disclosed, but it was well known that two main cts were included: 1.The Macedonian Church problem 2.Whether representatives will nt to the so-called 'ecumenical council of Pope John'.

y after Patriarch German's arrival in Istanbul, members of the Holy Synod of the Ecum- Patriarchate welcomed him with special 'Thanksgiving Services' in historic St.George h. During the service, the Serbian churchman sat in the patriarchal throne while Patri-Athenagoras officiated at the liturgical rite, assisted therein by both Greek and Serbian os. (*Note: this was the first visit by a Serbian Patriarch to any Orthodox Patriarchate Near East since the last war; it's purpose was aimed at re-establishment of contacts t the Near East - ED.)

Macedonian Church issue, which has caused uneasiness within the Serbian Orthodox body, e acute last year when priests and laity in Ohrid, Macedonia, formed an autonomous donian Orthodox Church. Though canonically united with the Serbian Church, the new s an independent church organization with a different constitution. It elects its bishops t present) by a congress of priests and laity*. (*Such methods of election are strenuobjected to by the Serbian Synod, which demands that no bishop be elected by other than ; - ED.) The Patriarchate is faced with the decision of 'recognizing' the two bishops or uing to ignore them.

problem of sending representatives to any council called by Rome, it is well known that cumenical Patriarchate has already stated that no council will be attended, unless all of cendon is invited, equally. The Patriarch Athenagoras also believes that closer ties of ration among Christian churches must be developed thru the World Council of Churches, at eventually, a 'U.N.' of church bodies of the Christian Faith, regardless of doctrinal ences, must be formed - in which Rome would participate.

atriarch German also paid visits to the other Eastern Patriarchs of Alexandria,Antioch, nd Jerusalem on his recent trip. It is interesting to note, that following his return to elgrade, Patriarch Athenagoras suddenly announced he would visit the same Patriarchs hortly. In addition, it was disclosed that Archbishop Theoklitos, head of the Greek Church, planning to meet with Patriarch Athenagoras shortly, also. The apparent reason of the ter-communication,between the various Patriarchs, suggests they are devising the stand ey will take on a united front, to advances made by Rome. - ED.

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THE CHURCH IN YUGOSLAVIA. A study of official reports and statements by the State government of Yugoslavia, reveals that a system of 'Church-State' Separation exists, to a large degree. The various facets,by which this separation exists and is maintained, are here digested: -

The promulgation of the Constitution of the Republic of Yugoslavia in 1946 provided basic principles governing the relations between State and Church. They are -

1. Freedom of conscience and freedom of religion shall be guaranteed to the citizens;
2. Church shall be separated from the State, and School from the Church;
3. Religious communities, whose teaching is not against the Constitution, shall be free in their religious affairs and performance of religious rites;
4. Abuse of the Church for political purposes shall be forbidden;
5. Religious schools for education of priests shall be free, but shall be under supervision of the State;
6. State may extend material assistance to religious communities.

In keeping with the Constitution, numerous Laws have been passed, reflecting in detail the modus operandi by which the principles are to be executed. To mention a few:

1. State now keeps all vital statistics, which formerly were kept by the religious bodies only.
2. Marriage, formerly valid only if performed by a religious body, now must first be contract before a competent State agent; after which, the citizen may then receive a religious rite.
3. Marriage disputes shall be settled in civil court; not in ecclesiastical ones.
4. Religious communities may have their own religious press.
5. Religious teaching may be carried on in places decided on by the various religious bodies; but may not be attended by pupils of regular schools during class hours; if attended at other times, permission of both parents is requisite.
6. Abuse of religious affairs, religious teaching, religious press, and religious rites for any political purpose, as well as instigation of religious hatred is forbidden.
7. Religious bodies may buy and sell property, both movable and immovable.
8. Clergy of all religious bodies may be beneficiaries of the social insurance program and enjoy certain taxation benefits, according to the regulations provided.
9. Restoration by the State of 'cultural-historical' monuments, including monasteries,church and similar structures, shall be carried on.* (*Over 300 million dinars have been spent, since the liberation of Yugoslavia from Hitler, on such restorations.)
10. The right of assembly of clergy, into fraternal associations, is granted; such association to be for the primary purpose of providing a mutual security and material substance for impoverished members, or for widows and orphaned children of the membership.

Statistics on the three largest religious bodies were given, for 1956, as follows:

The Serbian Orthodox Church - 18 bishops, 2023 priests, 318 monks, 680 nuns, 3671 churches and monasteries.

The Roman Catholic Church - 28 bishops, 3404 priests, 641 monks, 3422 nuns, 6364 church and other religious buildings.

The Islamic Religious Community - 5 members of the Supreme Islamic Leadership, 1159 Imams, 1856 mosques.

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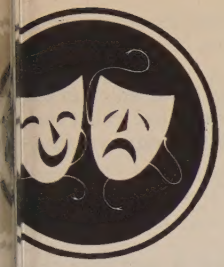
CATHOLIC CARDINAL, ANGLICAN & ORTHODOX PRIESTS HOLD AGAPE. According to a Catholic Press release, a Catholic Cardinal, an Anglican priest and a Greek Orthodox Archimandrite met recently in Rome for a banquet of fraternal love, known as 'agape'.

Fernando Cardinal Cento of the Vatican headquarters staff presided at the banquet, sponsored annually by the Pilgrims of Christian Unity. The Rev.Donal Reh (a canon of the Church of Ireland), and Archimandrite Modesto (Orthodox chaplain at the Greek Embassy in Rome) joined the cardinal in emphasizing the essential role that charity must play in any move toward unity. The cardinal indicated the closeness between the Anglican and Catholic communions.



IN THE COURTS

ISH CATHOLIC PRIEST INSULTS ORTHODOX DEAD - IS SENTENCED. Roman olic Priest, Father Ireneusz Nowak, was found guilty of having incited his parishioners ast Eastern Orthodox believers in Gorzow, Poland. He also was found guilty of having t against allowing Orthodox dead to be buried in the same cemetery with Romans.

r Polish law, Catholic cemeteries must accept for burial all dead persons, regardless ir religion, or even absence of religion. This recent legislation had been enacted due to nt disturbances and bloodshed, wherein Catholic priests had led their people into open ks on funeral processions of non-Catholics.

priest received an eight month sentence.

The Orthodox Church in Poland embraces about 100,000 followers. It has an independent status, but is in communion with the Russian Orthodox Church. Violent pogroms against ews; persecution of Orthodox and Polish National Catholic and Evangelicals has always been one of the signs of the work of Romanism in Poland, as well as in other mid-Europe countries.

n a case a year ago, another Roman priest had similarly been sentenced to 18 months for efusal to allow the internment of the mayor of Zuromin, because he was an atheist. At hat time, violence, bloodshed, action of the police and defilement of the corpse all figured n the act of the Roman priest, Father Jozef Czarnecki and his superior, Father Janos taniaszko, who was later judged to be 'mentally unfit'.

n another action of the courts, Father Marian Pirozynski, editor of a bi-monthly for oman priests, was sentenced to a two year term for 'black-market' activities and for oribing' of officials. (He had been illegally buying newsprint, over and above his given llotment, plus other dealings)

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ESTANT CLERGY ADJUDGED ABLE TO OFFICIATE AT MARRIAGES. A court tanissetta, Sicily, ruled that a Protestant pastor, who is authorized to function under law, may officiate at non-Catholic marriages thruout the country, without any territorial tions.

ibunal upheld the marriage of a young Pentecostal couple in 1956 at the small village of ano by a minister from Caltanissetta. The minister was Rev. Vincenzo Federico.

after the marriage, the public prosecutor of Caltanissetta, at the instigation of the local authorities, informed the couple that the ceremony had not been legal, because the min- ad no right to marry people outside his own community.

decision, the court ordered the prosecutor to pay the full costs of the trial and appeal. ed that according to Article 26 of the 1930 decree concerning non-Catholic marriages,a er of a Protestant sect recognized by the State may officiate at weddings thruout Italy.

year ago, Rev.Pasquale Ferrara, an Evangelical from Calabritto (near Naples) had been quitted of performing a marriage without police authorization. In that case, the tribunal ferred to a ruling by the Constitutional Court of Italy that had previously stated that

constitutional principles on religious equality and freedom of assembly must prevail ov conflicting police regulations.....hence, the act of Rev. Ferrara 'was legitimate'.

- The High Court ruling involved Article 17 of the Italian charter of 1948, which grants freedom of peaceful assembly in places open to the public. The court had ruled that thi Article 17 prevails over Article 18 of the police laws of 1931, which required police auth ization for such gatherings. - ED.

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STATE VS 'JEHOVAH'S WITNESSES' - HOME AND ABROAD. A series of cases t have involved the 'Jehovah's Witnesses' have met court tests of one type or another in Euro and the U.S. in recent months. Some of them are here given:

In Canada, the Supreme Court ordered Premier Maurice Duplessis of Quebec (Catholic) to p $33,123 damages, plus interest, to a former Montreal restaurateur, whose liquor license ha been cancelled after he put up bail for Jehovah's Witnesses arrested for distributing pamph Mr. Frank Roncarelli, restaurateur, had posted a $83,000 bond for the 393 Witnesses arres during a period from 1944-46. Cancellation of his liquor license had forced him out of busin Premier Duplessis admitted he had personally ordered the license cancelled. The Supreme Court stated that a role of bondsman in no way affected the manner in which the restaurate operated his premises under liquor license, and that the Premier was guilty of 'administra lawlessness'.....

A baker named Boehme of Gera, Soviet Zone, has been sentenced to 4 years, plus, on the cl he was active in the Jehovah's Witnesses, which is banned in East Germany. Communist Pr reports said that Boehme had previously served a six-year sentence in 1950 for the same c (*West German sources say that some 440 Witnesses are in Soviet Zone prisons for simila charges - ED).

The Greek Supreme Court ruled in Athens that the Jehovah's Witnesses are a 'well-known faith and therefore protected by the Greek Constitution'. The decree now means that Witnes may circulate their religious publications freely and hold services without restrictions. Th Holy Synod of the Greek Orthodox Church issued a strong criticism of the decree, as did t Panhellenic Orthodox Union, which said: 'The Jehovah's Witnesses declare themselves as is ted from every other religion. Moreover, it is commonly known that the sect, as a political anarchistic organization, presents a great danger for the foundation of our nation and our O odox faith.' (*Persecution never accomplishes anything - if existing religions confined them selves to doing good, they never need vitally fear any competitive denomination.-ED)

The U.S. Supreme Court upheld a ruling by the federal Circuit Court of Appeals in New Orl La., that a part-time, unsalaried minister of the 'Jehovah's Witnesses' was entitled to mini exemption in the draft. Elmer H. Wiggins, 23, was indicted for draft evasion; he based his defense argument on the contention the draft board erred in failing to declare him a 'Witnes minister* (*A 'Witnesses' minister must devote 40 hours a month, minimum, to religious to qualify under the meaning of the term). The appellate court held that a minister need N salaried to qualify for ministerial exemption(the draft board had argued he must be salarie As a result of this decision, the Dep't. of Justice is now faced with a critical problem of hav to 'try' a whole series of similar cases, hoping for a reversal of the High Court's stand.

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FREED CLERGYMAN STILL REFUSES TO PAY TAXES. The Rev. Maurice F. McCrackin of Cincinnati, released after serving a six-month sentence for ignoring a summ from the Internal Revenue Service, said he would continue to refuse paying his income tax.

He has declined to pay his taxes for the last ten years on the grounds that some of the mon goes for military purposes.**

'My feelings are as strong as ever', he said. 'I cannot give my life and my substance to so

I abhor'.

cCrackin, 53, is minister of West Cincinnati-St.Barnabas Church, a mission congregation supported by the Episcopal Diocese of Southern Ohio and the Cincinnati Presbytery.

first sermon after spending five months and four days at the Federal Prison Camp at ood, Pa., the pastor preached to a congregation of well-wishers who crowded his small n. He declared: 'I do not believe it was part of God's plan that we should have been ated for these months. It is not His Will that conscience be violated and that the fellowship believers be broken as ours had'.....the text was the 37th Psalm, which begins: 'Fret not f because of evil-doers....'

ement, signed by 734 persons from all over the U.S., was released publicly in sympathy e clergyman's stand. It said, in part, that 'as long as four-fifths of an individual's taxes past,present and future wars, it is understandable why pacifists have conscientious es against paying taxes, just as they have conscientious scruples against engaging in ry combat.....Woolman,Thoreau and Gandhi, well-known and honored persons in history, refused to pay taxes even though their refusal was a direct violation of the law. The Rev. ce McCrackin, in his long refusal to pay income taxes for war, stands within this tradition. is we admire and respect him.'

Mr.McCrackin actually filed tax returns from 1948 thru 1954, but thereafter filed none ecause he said the government was using the returns to figure out what he should have aid in full. During the years he filed, he paid 80% of the taxable amount, because 80% the tax-dollar goes for war uses. - ED.

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ER OF ORTHODOX MONK GIVEN DEATH SENTENCE. Dusan Belakovic, 29, a nt, was sentenced to death by a court in Kraljevo (Yugoslavia) for the murder of a Serbian dox monk, who had lived a hermit's life in the remote mountains of Western Serbia. The Nestor Maricic, 68, was found dead shortly after Christmas in a tiny hut 15 miles from mous monastery of Studenica, near Kraljevo.

ner men, also implicated with the crime, were sentenced from 20 years to life. Four, new of the crime, but failed to inform the police, were sent to prisons for terms ranging four months to four years.

rime created great excitement in the locality, where the murdered monk, who had taken of silence, was highly respected by the people. Belakovic and two accomplices killed nk with a hammer after torturing him to make him reveal where he had hidden what they ed was a large hoard of gold and money. All they found was a sum equal to about $80(US).

ntencing of witnesses, who fail to report crimes or incidents relative thereto, would rtainly aid in solving many offenses in the U.S.A. - ED.

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AN COURT UPHOLDS PUNISHMENT FOR 'INSULTERS' OF CATHOLICISM. The tutional Court of Italy recently upheld Article #724 of the Italian Penal Code, which es- es fines up to 24,000 lire against any person who 'publicly offends, with curses or in- words, the Divinity or the symbols venerated by the Religion of the State'.

se had been brought before the Constitutional Court by a lower court judge in Martina a, a small town in southern Italy. He argued that a contradiction between the Penal Code e Constitution had arisen in the case of a man brought before him for having pronounced e in front of an image of the Madonna.

Article 8 of the Constitution states that 'all religions are equally free before the law', nstitutional Court ruled that Penal Code Article #724 was still valid, inasmuch as no religion in Italian life was as important as the Catholic religion.

RIGHT OF PROTESTANTS TO BUILD CHURCH IN ITALY UPHELD. Italy's highest administrative authority, the Council of State, ruled against local civil authorities of San Angelo, by declaring that a Protestant congregation has a 'fully recognized' right to build a church.

San Angelo officials had charged that Rev.Graziano Cannito, pastor of the 278 member churc had not presented local authorities with his authorization as an Evangelical minister. Such a permit is required by law from the department of religion, Ministry of the Interior.

After the church was begun, the mayor of nearby Veroli, whose city council administers the small village of San Angelo, issued directives for the structure to be razed. Rev.Cannito appealed the order, saying it was based on religious discrimination.

- The San Angelo Baptist congregation was formed in 1955 as the result of a mass defecti of Catholics from the Roman Church; the defection came about when church authorities decided to move the parish to a neighboring town. - ED.

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CONVERSION OF WIFE, AGAINST HUSBAND'S WISH, IS MISDEMEANOR. A civic chan ber of the Ansbach District court in West Germany has ruled that the conversion of a marri partner to another religious faith, against the will of the spouse, constitutes a 'grave misde eanor' in the light of the German marriage law.

The ruling was handed down in a case of a woman suing for divorce after her marriage brok up when she and two children left the Evangelical Church to join the New Apostolic Church.

The chamber said she must accept part of the guilt for the divorce and could not claim any protection of the article in the West German constitution, which guarantees freedom of relig ion. This article, it said, regulated only the relationship between individual and church and State, but did not affect the duties imposed upon both partners thru a marriage.

According to the chamber's interpretation, by disregarding the will of her spouse, in changi her faith, the wife acted against her matrimonial agreement.

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ANTI-MELISH FACTION TAKES OVER HOLY TRINITY - OUSTS 300 TEENAGERS. Holy Trinity Episcopal Church, Brooklyn,N.Y., closed since 1957,because of a 10 year paris and court battle involving the Rev. William Howard Melish, was once again the scene of acti

Early this month, Dr. H.S. Sidener, replacement pastor for Dr. Melish and leader of the ant Melish faction, arrived at Holy Trinity Church with an archdeacon, vestrymen and city polic Working rapidly, the locks of all doors were soon changed - this was in accord with a cour order of last March, which gave control to Dr. Sidener and his faction. Shut out were some 300 teenagers of the neighborhood, who had been using the gymnasium in an 'off-the-street' activity to combat juvenile delinquency. Comment from vestrymen Leroy Peterson on the 'lock-out' -: 'We are going to close up everything for the time being'.

- Dr. Melish had been the subject of much controversy because of alleged 'leftist' activit His elderly father, however, continues to occupy the rectory, by court order. Attorneys for Dr. Melish have stated that they intend to appeal the March ruling. - ED.

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COURT UPHOLDS WILL THAT GIVES $500,000 TO CHRISTIAN SCIENCE CHURC A ruling in county court, Milwaukee, Wis., has upheld a widow's will, leaving an estimated $500,000 to the Mother Church of Christ, Scientist, in Boston, Mass.

Two nephews of the late Mrs. Noryne E. Riebs had brought suit. The judge ruled that neithe

nephews proved that the church had exerted undue influence, nor had they shown that ebs was mentally uncompetent or that the will had not been properly executed. These harges had been part of the claim entered by the nephews.

s. Riebs also left $25,000 to the First Church of Christ, Scientist, in Milwaukee.-ED.

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H PARKING LOTS ARE 'TAX-EXEMPT' IN PENNSYLVANIA COURT RULING. -owned parking lots, which are used for the benefit of church-goers, are tax-exempt, lvania's Superior Court ruled in Philadelphia by a 5-2 vote.

ision reversed rulings by the Philadelphia Common Pleas Court, which denied requests Christian Scientist churches for exemption from real estate and school taxes.

'oodside, in his majority opinion, noted that parking facilities for the 'family automobile indispensable as a place to put the overcoat and umbrella.....and.....if the church cloak- hould be exempt, so should the church parking lot'.

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H COLLECTS FIRE INSURANCE BY COURT ORDER. The right of the First gational church of Austin, Minn., to collect insurance on its former church building, as destroyed by fire three years ago, was upheld by the State Supreme Court.

ce is about $64,000, which together with interest,accumulated thru the period of the n, comes to about $75,000.

e occurred 53 days before the building was to be turned over to the city of Austin, to had been sold. The congregation had already moved to new quarters, but were still some use of the old structure, which remained covered by insurance. Insurance ies, however, claimed the policies, even though paid for, were no longer in force, due act that the old structure had been vacated.

urt held that the policies were in force and that if the insurance companies had wanted them, because of the partial vacating, the obligation was on them to so do; and since not done so, they must pay damages for the premiums paid. The city of Austin, in ntime, has asked a local court to reduce the amount of purchase price,they are paying burned building, by the amount of the insurance payment.

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I CATHOLIC PARISHIONERS DEFEATED IN COURT BY OWN LAWS. Parish- of St. Peter's Roman Catholic Church, Pittsburgh,Pa., who were trying to save their building from demolishment for a housing project, lost an appeal to the U.S. Supreme which declined to entertain their petition.

h Court, in rejecting the petition, said the Pennsylvania Supreme Court had correctly here were insufficient constitutional grounds, and that the appellants had no legal g on which to sue in court.

rishioners of Roman Catholic churches have no rights in the parish properties, by of their membership in a denomination that places ownership in the hands of the bishop, - ssence, ruled the Pennsylvania Court. The Bishop had already agreed to accept the $1,240,000 for the properties, but the parishioners were not content with this, inasmuch had no participation or voice, and therefore had entered a suit on their own.

erican law, in large, holds that civil authorities can not intervene in ecclesiastical tters, and this applies to rights of membership, which are determined by the rules of h denomination, according to their by-laws and constitution. - ED.

U.S. SUPREME COURT REFUSES TO REVIEW CHURCH DISPUTE DECISION. In a ca involving a controversy in Ebenezer Baptist church of Brooklyn, N.Y., the U.S. Supreme Co refused to review a decision of the N.Y. Supreme Court, which had 'determined' who were t 'valid members' of the church.

In 1946, Rev. A.W.Wilson had been given a lifetime contract as pastor. In 1957, due to intern dissension, the contract was cancelled by the board of deacons. The revocation of contract to a court hearing, in which Judge Meier Steinbrink sat as special referee. He ordered an e tion to be held among the members.

Rev.Wilson won the election by a vote of 55 to 44, but qualifications of 24 of his supporters were challenged and Judge Steinbrink caused 14 of them to be disqualified, thus giving victor to the anti-Wilson faction.

The minister then brought suit, contending the civil court had exercised the right to 'excom municate' members of a church; that such right belonged only to a majority vote of existin members of the church itself, and not to any civil authority.

Judge Steinbrink held that any civil 'determination' of valid membership, and subsequent di qualification of non-valid persons, was not an 'excommunication', since the facts revealed they were not members in the first instance. An injunction was then issued against the mi ter, removing him from his pastorate.

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PROTECTION OF PARISHIONERS' RIGHTS IS DUTY OF COURT. Court adjudicatio of a church dispute to protect the 'civil and property' rights of its parishioners was upheld by the Kentucky Court of Appeals, last month.

In its ruling, the Court stressed that no court may adjudicate in cases involving purely doct al or spiritual matters of a church; but, that a court may (as in this instance) appoint a co missioner to hold a business meeting of the board of deacons and other officials necessary such a meeting.

In the case at hand, Rev.Nelson Willis had refused to call such a meeting since January,195 for election of deacons and trustees and other pertinent business. Consequently, the deacon went to court to request a meeting. Jefferson Circuit Court appointed a commissioner to moderate a meeting. The meeting fired the minister and demanded the financial records.

Rev.Willis appealed the circuit court's actions. The Court of Appeals ruled that the courts must always function on behalf of a majority of members in any denomination, when the civil or property rights of said denomination are affected; and that such right of action by courts is governed by the rules governing actions against corporations generally. The rulin also pointed out that the power of the courts is not limited to directing that a meeting be he but that the courts also have the power to appoint commissioners to oversee such meeting. This rule applies 'where trustees fail to call the regular annual meeting for election of ne trustees'.

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MAIL SWINDLER OF CHURCHES CONVICTED - CLERGY WARNED OF MAIL APP The Post Office Dep't. has announced the arrest and conviction of a mail swindler, who ha preyed particularly on clergy and church workers, whose names he obtained from church d tories.

Vincent L.Inners, 43, of Junction City, Kans., whose criminal record dates back to 1933, pl guilty and received three years in prison.

Inners' scheme involved mailing sympathy letters to churches and ministers thruout the co try in the hope they would answer and send him money. In his letters he pictured himself a 19 year old boy, recently released from reform school, who could not find a job and 'walke

ets cold, broke, and hungry'. The Post Office said he had been using the scheme since was difficult to apprehend, because he moved from place to place and used only 'Gen- ivery' as his address.

Missouri printers recently were convicted, also, on mail fraud. They specialized in imizing Church Altar Societies by persuading them to aid their representatives to sell l advertising, which would appear in a book, or on a calendar, within 90 days. At the e of their arrest, the printers had 3100 unfilled orders - they had been, of course, for; the church groups being left 'holding the bag'.

an from Houston, Tex., also was convicted and given five years for swindling hundreds ersons out of thousands of dollars by leading them to believe they were legal heirs to hattan property deeded to Trinity Church, N.Y., by Queen Anne in 1705. The basis of appeal was that a certain Thomas Edwards received the land as a gift from New Neth- nds in 1642 and that his heirs could lawfully sue Trinity Church for 'millions'.(* The e of the legendary 'Edwards' father-in-law, a Thomas Hall, was also used in enticing spective 'clients' - ED.)

Postal officials asked that all clergy, henceforth, notify them of any attempts, made the mail, which reveal attempted fraud. - ED.

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F PUBLIC FUNDS FOR PAROCHIAL BUS UNLAWFUL IN MAINE. Maine's Court, by a 4-2 decision, ruled that transportation of private and parochial students expense was unlawful.

an equity suit, which had been before the courts nearly two years, the high court said usta City Council had no legislative authority to enact a city ordinance providing public tation for parochial school children out of public funds.

usta ordinance was passed in June, 1957, after Roman Catholic parents threatened to 900 children from parochial to public schools unless bus service was provided.When ncil appropriated a token $250 for the transportation as a legal test, a group of 15 tax- sought an injunction ordering the city not to spend the appropriation. Superior Court H.C. Marden refused to issue an injunction, referring it to the High Court.

ority dissenters on the High Court, Justices Sullivan and Dubord, are both Catholics. rgument for dissenting was that the decision 'would stop in many communities, the practice of carrying parochial school children in public school buses'.

Board of Education in New Canaan, Conn., last month, agreed to allow parochial ool children to ride public school buses, if their parents paid the board for the addit- al cost involved.

mbers of society should come to a decision on encroachments on American Life; The eping influence of grasping, religious bodies, eager to seize public funds, is not only American activity, but is an outright destructive influence that threatens the entire cational system of the nation. Few people realize that over 2,000 garbed nuns are eady teaching in the public school system, thruout some 22 States. Many citizens, rgy, civic leaders, writers and congressional figures have enabled one effective anization to become established to combat this danger - known as P.O.A.U., it has chapters across the nation, with over 100,000 active members. It has national head- rters in Washington D.C. at 1633 Massachusetts Ave. N.W. - ED.

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UPHOLDS DAMAGE SUIT AGAINST CHURCH. The Minnesota State Supreme as upheld a verdict against St. Louis Catholic Church, St. Paul,Minn., which was

awarded by the Ramsey County District Court.

Mrs.Mildred Mulligan had sued the parish for $20,145 for injuries suffered when she tripp on a defective metal mat on the church steps, Feb. 6th, 1955. The court awarded her $5,0

- In Indianapolis, Ind., Roman Catholic Archbishop Schulte is being sued for $37,474 fo damages suffered by a Mrs. Mina Stahl, 40, who was knocked unconscious when a met chair collapsed during a bingo game in the church of Holy Rosary, June 21, 1958.

- New Jersey, to protect the Catholic Churches against two damage suits that recently w awarded, hurriedly summoned the legislature to pass a joint bill that provides immun religious, charitable, educational and hospital groups, in negligence cases.

- The simplest remedy of all, would be to have legislation that all such religious, educa tional, charitable and hospital groups be required to carry compulsory liability insura This would protect both individual and group; it would also tend to lower liability rate greater participation would be enjoyed in all areas. - ED.

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AMISH SCHOOLS ENJOINED FROM OPERATING IN OHIO DECISION. Judge Arthu D.Tudor has granted a restraining order enjoining two Amish schools, at Kenton,O., from operating. The injunction culminated a long court hearing. The basis of the order was due t a complaint from the Hardin County Board of Education, which stated that the Amish schoo were not operated in compliance with the standards set by the State.

The two principal charges against the Amish schools were that they only operate 160 days a year, instead of 176; and that their teachers are unqualified. Other charges were that a pro curriculum of subjects was not maintained(e.g.-history,geography,natural sciences.)

- Five cases against Amish parents, charged with failure to send their children to appro public or private schools, were dismissed on a point of law, by Judge R.Finley, New Pl delphia,Pa. The point in question being that the cause for action was not stated, nor w sufficient facts shown for any cause.The use of the term 'approved schools' caused s argument, because the question was raised 'approved by whom'.

- Attorney General McElroy ruled an 'inspection' of 22 Amish high schools was illegal a that the State Board of Education used no formal proceeding or hearing and gave no ri of appeal to the schools. (*The State Board is seeking to close all Amish schools,beca they have been a thorn in their side - in doing this, they are using un-democratic effor according to the Attorney General - ED.)

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N.J. CONTRACEPTIVE LAW RULED INVALID. A 90-year old New Jersey law prohibiti the sale of contraceptives 'without just cause' was ruled unconstitutional because it is too 'vague' Essex County Judge W.H. Conklin said the words 'just cause' are 'vague and indef and incapable of judicial or lay construction in a statute....wherein there has not been estal ed any precedent or common law norm of what is proper or improper'. The case arose fro two drug store employees who were convicted by a court last fall for 'violating' the law; th were fined $100.

- Several groups entered the case, under 'friend-of-the-court' briefs, on behalf of the tw drug store clerks. Supporting the prosecution, with a similar brief, was the N.J. Catho Conference. - ED.

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TEST OF BIRTH CONTROL LAW SOUGHT IN CONN. A husband and wife, both students at Yale Law School, have gone to Superior Court in New Haven,Conn., to test the c stitutionality of that State's 80-year old birth control law. The statute prohibits the dissem

ny information of how to prevent conception.

uit, the David Trubeks stated they had endeavored to receive competent medical garding birth control guidance and were told that the State law barred their receiving said that they wish a family to raise, but do not wish one while still engaged in their nal education studies.

similar actions testing the law's validity are pending in courts, in the same State. se include three suits by Protestant ministers, who contend that the law deprives n of their freedom of speech and religion. - ED.

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PREME COURT UPHOLDS RIGHT OF MUNICIPALITY TO ZONE CHURCHES. two appeals brought by Jehovah's Witnesses, the U.S.Supreme Court refused to re- sions of the Oregon and California Supreme Courts, which held that such zoning es do not violate freedom of worship.

llants sought to have the U.S.Supreme Court rule that any interference with erection ch on land which it owned was an invasion of the freedom of worship guarantee in the ion.

s arose when Jehovah's Witnesses in Azuza, Calif., and Milwaukee,Ore., were denied permits for proposed church edifices. In both cases, the municipalities took the stand particular locations presented 'traffic problems' and that such problems come within r of a municipality to judge for the 'general welfare' of the public.

issouri, a case involving a synagogue construction, the Supreme Court there ruled a municipality has the right to control safety measures in a church building, but not location. (*An apparently opposite view from that of the U.S.Supreme Court.-ED)

ueblo, Colo., the Colorado Supreme Court issued a ruling that the Parkview Baptist ch might retain a five year old neon sign in spite of a new ordinance just passed by city zoning board. 'The church erected the sign in question when there was no valid lation on the subject. No subsequently enacted ordinance of the City Council could oactively require the church to remove it', so said the court.

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I-RELATED COLLEGE WINS TAX DISPUTE. Harding College of Little Rock, Church of Christ institution, is not liable for property taxes on its dairy, printing laundry, Judge M.O.Reed of White County Chancery Court ruled this month.

sion reversed a 1957 opinion of White County officials. The basis of the argument by ge was a provision of the State Constitution which exempts 'school buildings and s, libraries and grounds used exclusively for school purposes'.

State Legislature of North Carolina has a bill before it that will allow religious non-profit groups to use tax-exempt property for commercial use, as long as tax aid on that portion of the property so used. The bill has already passed the senate. resent, commercial use of any part of tax-exempt property is forbidden.

t year, the U.S.Internal Revenue Service issued a regulation exempting business vities conducted by religious orders 'with sacerdotal functions' from federal taxes. as published as Treasury Decision 6301 in the Federal Register. Under this ruling, church may set up a religious 'order', which can in turn run any type of business lishes, completely tax free. - ED.

DOMESTIC

TEEN-AGERS CONSTITUTE NEARLY HALF OF 1958 BRIDES. Nearly half of this country's brides in 1958 were teen-aged girls, according to a private research agency know as the Population Reference Bureau.

The average age of marriage in the U.S. is now the lowest of any industrialized society and nearer the levels traditional in Asia, than those of Europe.

45% of all brides in 1958 were below 20 years of age; only 13% of the grooms were,howeve 25% of all marriages were remarriages; with one out of every 20 of these being by a teen- girl.

The lowest minimum age for marriage is 14; it is allowed in only seven states. Two other states permit marriage at 15 years; and 16 is the minimum elsewhere thruout the country.

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ILLEGITIMATE BIRTHS SET NEW RECORD. At least 201,700 unmarried mothers in this country gave birth to live babies in 1957,*the U.S.Dep't. of Health reported. This is an time high. (*Due to time required in collecting statistics from the various States, a period of two years is required for publication of such figures)

The illegitimacy rate for non-white mothers is ten times higher than for white mothers. Th rate*for whites is 17.5 and for non-whites it is 179.6. (*Per thousand live births).

More than 80,000 of the illegitimate births were from teen-aged mothers - this represents about 40% of all such births in the U.S.A. 4,600 births were to girls under 14 years of a 72,000 to girls from 15 to 19 years of age.

Highest rate of illegitimacy occurs in Washington D.C.; next highest is Mississippi; lowes all is Utah.

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2,000,000 YOUNGSTERS WILL HAVE COURT RECORDS BEFORE AGE OF 18. 2,000,000 American youngsters, who are now in the age bracket of 10-17, will have court records before they reach 18 years of age. This is according to a report issued by the Sen subcommittee investigating juvenile delinquency.

'Stated plainly, one out of five of today's male adolescents, in this age group, will have a co record', said Sen.T.C.Hennings (D.-Mo). The Senator also stressed that the number of chi appearing before juvenile courts for delinquency had increased 250% since 1949, while chi population was increasing only 25%.

- Failure of the education system's so-called 'progressive education' is largely respons for the present situation. - ED.

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LAW DEFIANCE GROWING IN THE SOUTH. Racial violence, reprisal and intimida in the South have led to a breakdown of law and order since the U.S. Supreme Court outlawe public school segregation five years ago, according to a report issued by the National Coun

ches, American Friends Service Committee, and Southern Regional Council.

ort listed 530 specific cases of racial violence in 11 Southern States in a four year per- n 1955 to 1959. The report drew its facts from the general press, mainly of southern bers.

unwise use, by the government, of federal troops and bayonets triggered a reaction may be deep and long-lasting. - ED.

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SHOWS CLERGYMAN'S WORK EXCEEDS 50 HOURS WEEKLY. A national conducted by the Methodist Division of National Missions, indicates that three out of hat denomination's ministers work from 50 to 60 hours a week, while one out of ten 0 hours or more weekly. The survey was conducted among a 1% cross-section of the Methodist ministry.

ort also revealed that more than one half of the clergy are inadequately paid; two out ave to do janitor work around the church properties; one in three complained of con- ouble from 'bossy laymen'; 3% said they would not go into the ministry if they had it er.

k of the clergy was reported as being divided between: sermon preparation, visiting s, study, conducting of services of all types, attending meetings, handling church stration problems, leading community activities, planning and carrying out religious on programs, and engaging in pastoral counseling.

aking at Seabury-Western Theological Seminary in Evanston, Ill., the senior editor of e Magazine, Sam Welles, said that 'a minister is irresponsible toward his flock' if y don't know what each individual church members gives in the way of finances to the urch needs. One might ask Mr. Welles, in view of the hours and wide diversification work done by a minister, if he also would be judged 'irresponsible' if he didn't know ctly how many subscribers to 'Life' gave re-orders,etc.etc. Each organization, ether a church or business, must have an internal organization among its people, for sponsible delegation of authority. A 'one-man' organization has no future.-ED.

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D FORCES HYMNAL COMPLAINTS BRING 'EXPLANATION'. The new Armed Hymnal, recently released by the Department of Defense, contains the best-known of the Protestant, Catholic and Jewish faiths; and is divided into three sections to pond thereto, along with 'order of services' pertinent to each.

ter addressed to the Chaplain's Office of the Defense Dep't. by Father George Owen Ukrainian Orthodox Church of America (under the Patriarchate of Constantinople), it ought to their attention that Eastern Orthodoxy is also a Major Faith and that failure ade hymns and services of Eastern Orthodoxy is an unfortunate act and should be ed by proper designation of a committee of Orthodox clergy to prepare an appropriate for the hymnal.

ive Director, A.M. Oliver, of the Chaplains Board hastened to 'explain' that 'size and ary limitations' prevented inclusion of such a section for Orthodoxy.

her letter, addressed to Mr.J.G. Dunton, Director of Office of Public Service in the of the Ass't. Sec'y. of Defense, the editor of this publication wrote a letter, in which stressed that the refusal of the Defense Dep't. to recognize the Eastern Orthodox s a separate and distinct Faith was a source of irritation to the 6,000,000 Orthodox in

the U.S.A. (Mr. Dunton's answer stated that the letter would be forwarded to the Chaplain's Board for 'consideration')

- All Orthodox clergy, interested in seeing proper representation for Orthodoxy, should address communications to the 'Armed Forces Chaplains Board - Department of Defense, Washington 25, D.C.'

- It is interesting to again note that Eastern Orthodoxy is only allowed 10 chaplaincies in the Armed Forces; this in spite of the fact that Orthodoxy has more communicants than the Episcopal, who are allowed 92 chaplains. The Disciples of Christ, who have fewer communicants than the Orthodox, have 110 chaplains. The obvious reason is that the Defense Dep't. practices discrimination, even as shown in the new hymnal. - ED.

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ARMENIAN PRIMATE OF LEBANON OPENS SENATE SESSION. Archbishop Khoren Paroyan, Armenian Primate of Lebanon, was invited to serve as guest chaplain of the U.S. Senate, during a recent visit to Washington.

The archbishop, who is visiting Armenian Apostolic churches in the U.S., noted in his prayer that the day marked the 41st anniversary of the short-lived independence of the Armenian Republic, which is now part of the Soviet.

The prelate prayed that the Lord would support the people of Armenia in their desire for freedom of worship and national liberty.

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CATHOLICS TOLD TO SHUN NEW JERSEY BACCALAUREATE. Bishop J.J.McNulty of Paterson, N.J., said 1959 Catholic graduates at Boonton High School must not attend the baccalaureate services, June 14th, at which a Methodist minister is guest speaker.

Mr. L.A.E.Booth, principal of the school, said that Rev.R. Stimson, Methodist of Boonton, had been asked to make a 'short talk', that does not include 'any kind of religious instruction'. He added that such graduation exercises have been held for the last 30 years and never has any religious doctrine entered the talks. Such talks being nothing but 'inspirational address'.

The graduates, who are Catholic, were given instructions to report, in cap and gown, at the nearest Catholic church at 8 a.m. prompt for a special Mass.

- The National Conference of Christians and Jews endeavors to teach people that discrimination is immoral. No objection by them to this type of conduct has been known to have been published. One wonders at their real motive. - ED.

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BIBLE COLLECTION PUT ON SUMMER-LONG DISPLAY. What is believed to be the largest collection of Bibles in the U.S. went on summer-long display at the Open Church Foundation Museum in Gloucester, Mass.

The collection was started by R.W. Babson, founder of the organization. He is a lineal descendant of John Rogers, translator of the Matthews-Rogers Bible in 1537.

Bibles, of interest, include first editions of Martin Luther's translation (1532); the Matthew Rogers Bible; the Great Bible (1539); the Geneva Bible (1560); and the King James version 1611. Among others, is one of the 33 known copies of the 'George Washington Bible', the only edition of Scriptures printed by Act of Congress.

the Church of Armenia

MICHAEL WILKINSON

rch, like everything else, must have a name. In the majority of cases in the Near East, is some geographical and doctrinal indication in the title, for example, the Syrian Orth- Church.

, there exists an Armenian Catholic Church, an Armenian Evangelical Church, and the t Church of Armenia. It early days, the Tsars endeavored to enforce a longer and more ptive name on the latter church; using the term 'Loosavorchaken', which roughly means inatorian', implying the connection with St.Gregory the Illuminator. This name has not been too well received among all the Armenians, whose proud boast it is that Christian- s established among their people many years before St. Gregory. The name 'Ooghapar' odox) might find acceptance, but 'Gregorian' certainly does not.

radition of the Church of Armenia claims apostolic origin thru St. Bartholomew and St. eus, the first Illuminators of Armenia. Armenia is the first state to accept Christianity official religion - Tertullian, writing in the 2nd Century, quotes the passage from i, which enumerates the countries whose languages were heard on Pentecost; in place of he inserts Armenia.

veling in the Near East, in Armenian communities, the name of 'Krikor' is noted with frequency in shop signs. 'Krikor' is Gregory, after the Great Illuminator, who was con- ed a bishop in 302 and died in 325, the year of Nicaea. It was in his name that Armenia e a Christian country in fact as well as in name. Armenians are accustomed to choose me frequently in baptizing their children, because of this historic tradition.

arly Armenian Church, though well provided for in hierarchical and administrative needs, a grave disadvantage because she had no alphabet and no written language. To remedy scholars were sent to the schools of Caesarea and Edessa, where Greek and Syriac were s languages of instructions; by oral means these teachings were then brought back to nia, but this left much to be desired. St. Sahak (Isaac), patriarch (387-439) and St.Mesrop er secretary to the king), are to be considered the forerunners in the establishment of nian literature in its early stages. They developed a written language for Armenia; with e of 36 letters (two other letters were added later), the written language found the Bible appearing in Armenian in 433. The Service Books were then taken in hand. While the nian Liturgy is based on that of St. Basil, it is not a slavish imitation; St. Gregory had ly made use of national customs and had also adapted to Christian use many of the old rites.

Armenia, as a country, has had an unfortunate geographical position. Her history tells of cc stant oppression and persecution, alternating with periods of tolerance, that was at best on partial. She was too near to the borders of the Roman empire, and when the Persians invad they tried to force Zoroastrianism on the people. The country could be likened unto a highway for invasions. Persians, Greek, Saracens, and Tartars all held sway at one time another. In this cross-current of struggle, politics and religion inevitably became intermin Compromise of any of the essentials of the religion, however, were stoutly resisted. A poi in question was shown in the year 633, when Emperor Heraclius, wishing to bolster the we frontier of his empire, worked for a union between the Greek and Armenian Churches. Th Armenian Patriarch at the time was inclined to accept the Emperor's formula and there w actually a joint Liturgy in which Greeks and Armenians participated. This compromise ang the Armenian people to such a degree that it was immediately repudiated, and to this day, a mark of disgrace, the name of that Patriarch is recorded in the Patriarchal Roll with the in inverted.

Armed invasions of the country also caused considerable shifting of the headquarters of th Patriarchate. Dwin, Cilicia, the island of Aghtamar on Lake Van and Etchmiadzin all sho the grim record. The Patriarchate was established at Etchmiadzin by 1441 and in that year was able to hold a General Synod, which was attended by 700 delegates. The Catholicate of Cilicia also dates from this year.

In 1461, the Sultan, who had already established the Orthodox Patriarchate in Constantinople with civil jurisdiction and privileges, gave similar honors and privileges to an Armenian Pa arch. Thus, he recognized the two great families of Christians in the Ottoman Empire, a re nition based, not on race or nationality, but on faith - the Greek Orthodox coming under t authority of the Ecumenical Patriarch; the monophysites being subject to the Armenian Pat arch.

Constantinople was the scene of the most active work of the Roman Catholic agents, who wo under the protection and patronage of the French Ambassadors. Eventually, in the 19th cent the Turks established a community which went under the name of 'Katolik' and included all herents of the Roman Church, who were Turkish citizens without distinction as to race, colo or ritual. The Protestant community, or millet, followed this in 1847.

Dispersion of the Armenians was brought about by the frightful persecutions and blood-bath thruout the centuries. The Turkish massacres in 1894-96, in 1909 and during World War I; t year of 1939, when the French ceded Cilician territory, now known as Hatay, to the Turks - being the most recent causes of increasing the diaspora. In some cases, the Armenians los their identity completely and became assimilated to the people among whom they dwelt; in other cases, they preserved their ancient traditions, rites and faith and are so found today i areas all over the world.

The outward appearance of Armenian Churches is quite distinctive. The Turks had forbidde the use of domes in architecture. In consequence, the shape of the cupola is narrowed down a point and recalls the shape of the headgear of the clergy. The interior seems to be marke by an austere simplicity when compared with buildings of the Eastern Orthodox Church. Th altar is exposed to view and not concealed by a screen. Above it there is a picture of the Vi and Child, and other pictures may be substituted at the Feasts of the Resurrection and Holy Cross. The great feasts are on fixed days, whereas the feasts of lesser importance are in t main transferred to the nearest Sunday.

Ancient and modern Armenian are two different languages. To help the worshipper, service books are published with the two languages in parallel columns. A church of any size will be surrounded by a courtyard in which will be found the treasury, the priest's office, a room fo meetings, and perhaps a school.

The parish clergy are married, and must obtain the consent of their wives before ordinatio The monastic clergy are celibate. The parish clergy, because they are married, are thereby debarred from promotion to any high office in the Church, unless they become widowers. As

ers many men of ability from advance, it is possible that some reform in the future forthcoming. Monastic clergy, no matter how young and inexperienced, have precedence e married parish clergy. There are two orders of 'doctors', senior and junior, and each led to carry a crozier surmounted by two or four serpents entwined.

the most remarkable features of the Armenian Church, however, is the function of the the Church life. Nothing is done without their cooperation. The married priest is by his parishioners. Six out of every seven members of a diocesan council may be . A bishop, and even a catholicus, is elected by an assembly in which the laity are y represented.

nt years, the Armenian Church has played a part in the Ecumenical Movement. In 1927, sanne, and again in 1937 at Edinburgh and at Amsterdam in 1948, the Armenians were t. It may fairly be said that the Armenian Church has followed the precept: 'Unity in als, freedom in non-essentials, charity in all things'; to this, an Armenian historian e comments that these words were coined by a western theologian, but that unfortunately urch,to which he adhered, has forgotten the words, as well as their meaning.

ng the concept of Her theology to modern thinkers presents no problem, for the Church enia has always been inclined to the Alexandrian point of view and the Ephesian formula yril: 'One nature of the Word Incarnate'. The Church recognizes and adheres to the Ecumenical Councils, first held, but rejects Chalcedon in 451, declaring that this partic- ouncil was prompted by political motives and rivalries between the Patriarchates.(The Councils are commemorated in the Armenian Cathedral of St. James in Jerusalem, where r of the church depicts, in picture form thereon, them, along with the participating digni- who were involved in them.) Armenian scholars define what they consider to be the pur- a Council: namely- to affirm a given truth, NOT to offer any explanation. The reason? rm or mode of the Incarnation, the union of humanity and divinity in Christ, is something man mind cannot authoritatively define.

ng up, one can say that the history of the Armenian Church is one of continuous martyr- -- a story of God-given endurance and perseverance. As symbols, one can say that the he right arm of St. Gregory the Illuminator), a precious relic which stands for the con- of the Church, and the place-name, Etchmiadzin, contain the underlying tie of faith that he church together thru the blood of faith and martyrdom. The name 'Etchmiadzin', be- it means 'the Descent of the Only Begotten', and certainly this name is a symbol of the or which those martyrs died.....

el Wilkinson wrote this article originally for the 'News Bulletin' of the Near East ian Council, in which it appeared last Easter Tide. He tells us his indebtedness to rk of the former Armenian Patriarch, Malachia Ormanian, - 'The Church in Armenia'.

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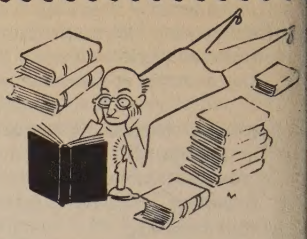

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